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THE State-Reformer INQUIRED INTO, IN A SERMON

Before the

HONOURABLE JUDGES

at *Ailesbury* Assises in *Bucks*,

March 3. $168\frac{3}{4}$

By *Francis Carswell*, D. D. Chaplain in Ordinary to his MAJESTY.

LONDON,

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TO THE

Right Worſhipful

Sir *DENYS HAMPSON*, Baronet,

High-Sheriff of *Buckingham.*

SIR,

WHat at firſt was preached at your ſingle requeſt, and deſigned ſolely for your ſervice, being now publiſhed at the inſtance of many, and ſent abroad to ſerve the multitude, makes its firſt return to you who gave it being, as the Rivers to the Sea, from whence they came. Doubtleſs, Sir, there are ſuch a Generation abroad, as this little Tract detects and reprehends; theſe I expect will rail, as not being able to bear that light, which diſcovers their Deeds of Darkneſs, or pardon him who dares publiſh their Secrets. (My Gen. 49.6. ſoul, come thou not in to them, mine honour be not united to their Aſſemblies) *However, I have the leſs reaſon to dread the conſequence of my ſearching theſe Serpents Neſts, having ſuch learned Judges, ſo loyal a Sheriff, and Gentlemen of the Grand Jury, ſtanding by, to encourage and protect;*

enough in Form of Law to acquit or condemn. My next ſecurity is the honeſty of my Deſign; not to expoſe any, but to convince and reform, by perſwading ſuch, if poſſible, into a due obſervance of the Apoſtles
1 Theſſ. 4. 11. *Advice, viz.* to ſtudy to be quiet, and mind their own buſineſs; *not the State or Government, it being none of their Province, until the King calls them to it. Indeed, the ſumm total of my aims being the ſervice of my God and my Generation, the quiet and proſperity of my Maſter, the ſecurity and ſupport of his Government, the reclaiming of turbulent reſtleſs deſigners, the welfare and quiet of his peaceable Subjects; I ought not to regard what they can ſay or do: for if theſe things ſucceed, I have what I preach and pray for; and will be the rejoycing of,*

SIR,

Your moſt affectionate and

faithful Friend and Servant,

Francis Carſwell.

A SERMON

Preached before the

JUDGES

March iii. $168\frac{3}{4}$

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2 Sam. xv. part of the 3, & 4. Verſes.

See thy matters are good, and right: but there is no man deputed of the King to hear thee.
Oh that I were made Judge in the land, that every man which hath any ſuit, or cauſe, might come unto me, and I would do him juſtice.

GOD having promiſed *Abraham* to multiply his ſeed as the ſand upon the ſhore, and that in it all Nations ſhould be bleſſed; in after ages remembring this his Covenant, he was pleaſed to chuſe the Tribes of *Iſrael* (as deſcended

from him) out of all the Nations under Heaven, to be to him a peculiar People, a Royal Prieſthood, and a choſen Generation, to reign over them, to give them Laws, to judge and protect them as his own native Subjects; as themſelves do acknowledge, *Iſa.* 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will ſave us.* But the glorious Reſidence of this great King being there, where his Throne is, even in *Jeruſalem*, which is above, he was ever pleaſed to govern by his Deputies, in this City which is here below, and that according to thoſe ſtatutes which he writ with his own hand in two Tables, and delivered to *Moſes*; or his pleaſure, ſent down by Angels, and ſignifyed to his Servants, the Prophets, in after ages, being rules to try their obedience, and regulate their practices, both in their ſacred and civil concerns. His firſt Viceroy was *Saul*; the ſecond was *David*, under whoſe Reign, and of whom it is, that theſe words are ſpoken, *viz.* That this King deputed no Judges to hear the People.

They were occaſion'd thus:

The Conſtitution of the Jewiſh Government was ſuch, that though in every City, which had leſs than one hundred and twenty Houſes,

Houſes, there was a Triumvirate; and in every City, having more, there was a Council of twenty three Judges, to hear and determine ſmaller matters: yet in more doubtful, difficult, and weighty cauſes, it was their manner to repair to *Jeruſalem*, where the Sanhedrin ſate in the Liſchath hagazith, the paved Chamber, ſo called from the curious pavement thereof with ſquare ſtones, in which we read, Chriſt was brought forth to Judgment, in a place called the Pavement; or being here, they might make their appeals, and complain to the King himſelf: And as our manner is at this day, to try ſmaller things in our County Towns; but in cauſes of greater moment, to come up from the ſeveral parts of *England* to *Weſtminſter-Hall*, where in Ages paſt, our King himſelf was wont to ſit in Judgment. Thus, I ſay, the Jews repaired to *Jeruſalem*, as we read, *Pſal.* 122. 2, 4, 5. *Our feet ſhall ſtand within thy gates, O Jeruſalem, whither the Tribes go up; for there do ſit thrones of Judgment, the throne of the houſe of David.* And hither, as the People daily reſorted for Judgment from all parts of *Judæa*; juſt at the entrance of the Kings Palace, in the Gate, there meets and ſalutes them an eminent Courtier, who conſtantly attended

Συνέδριον. לשכה הגזית

John 19. 13.

each mans entering, not by the Kings appointment, to bid welcome, or conduct to audience; but of his own prompt inclination, to ingratiate himſelf with the People, who having examined each man over, in a ſet number of familiar queſtions he had framed for the purpoſe, as what Country-man he was? (and) of what City or Tribe? he ſeems preſently as a ſweet natur'd man well acquainted, and as their familiar hearty Friend, to take upon him ſome care of their concerns, and ſympathize with them in their troubles; and finding the buſineſs they came about, was for juſtice, he (kindly) beſpeaks each man in the words of my Text: (My good Friend) *See thy matters be good, and right: but there is no man deputed of the King to hear thee. Oh that I were made Judge in the land, that every man which hath any ſuit, or cauſe, might come unto me, and I would do him juſtice.* Theſe words nakedly and abſtractedly conſidered in themſelves, ſeem to aim at theſe three things.

1. Good, Religious, and prudent Caution to all Complainants, ſuch as go to Law, to ſee their matters are good and right; not to be vexatiouſly troubleſome to their Neighbours, or Courts of Judicature, about trifling minute

minute things, for that is not good; much leſs by injurious and falſe complaints, for that is not right.

2. The checking ſuch remiſs and negligent Governments, as take no care for the due adminiſtration of juſtice, but leave men to be abuſed without remedy, to cry and complain without relief, as of neceſſity muſt be, where none are deputed of the King to hear *i. e.* where no Judges do, or are appointed, to ſit.

3. At an expedient for an effectual ſupply of this miſcarriage and defect in Government, that henceforth juſtice may have its free courſe, the injured may be heard and relieved; for which ends he wiſheth, *Oh that I were made Judge in the land, that every man when he had any ſuit, or cauſe, might come unto me, and I would do him juſtice.* But he that takes theſe things to be their aim, is himſelf much beſides the mark; and to conſider them thus, in their naked appearance, will but deceive and miſlead us from their true ſence and deſign, and therefore ought to be more narrowly inſpected, with relation had to their circumſtances, the *perſon* ſpeaking, the *time* when, the *manner* how, the *reaſon* and *ends*: and theſe things will make all ſo plain,

as

as he that runs may read, and underſtand too. Of all theſe promiſcuouſly in my following Diſcourſe.

The firſt thing that offers its ſelf to our Conſideration, is the Perſon himſelf.

Firſt, Whoſe outſide, as he appears (at a diſtance)

Secondly, Whoſe inſide, as in reality he is, muſt be well viewed.

Firſt, If we take a view of his front or outſide, at firſt glance, and at convenient diſtance, he looks like a very excellent, publick-ſpirited, affable, kind, good natured man, full of condeſcenſion and compaſſion, far from pride, ſelfiſh or baſe deſigns; which appears,

1. From his daily attendance in the Gate, on purpoſe to know the health and good condition of every man, and there ſo freely to converſe with the very meaneſt, as to enquire of what City or Tribe, or his buſineſs was] argues his great condeſcenſion (himſelf being ſo great a Prince) and his hearty affection for the People, by this voluntary kindneſs to them.

2. His excellent advice and caution to every one, to ſee that his matters be good and right] argues him to be both juſt and good,

one

one that would not adviſe to, incourage, or approve of any thing that was not ſo, for a world.

3. His information, that there was no man deputed of the King to hear or judge] ſheweth him a very compaſſionate man to any in diſtreſs or oppreſſed, as one ſympathizing with, having a common care of, and much troubled for them, becauſe there is no way open for Redreſs.

4. His hearty wiſh, *Oh that I were made Judge in the Land*] argueth his great zeal and affection for juſtice, and the ſervice of his Country, were it but in his power or way to do it; he deſires not to excuſe himſelf from the burthen of publick Offices, to purſue his pleaſure, or enjoy his quiet.

5. His excellent ends, for which he wiſheth himſelf a Judge, not being baſe and ſelfiſh, for gain, honour, or dominion, or indeed any other, than purely juſtice, and the peoples good; *that every man which had any ſuit, or cauſe, might come unto me, and I would do him juſtice*] This argues him a great Country-man, his publick ſpirit, great integrity, and honeſt heart, that rather than the People ſhall be thus conſtantly abuſed by the King and his Judges, he would give himſelf the trouble to hear and determine

ſuits

ſuits between man and man, if they will but make him Judge: in ſumm, It is for their ſakes, not his own, that he deſires it.

Having hitherto viewed the outſide, we muſt confeſs, that 'tis *ſuperne formoſa mulier*, beautiful and deſireable; but now method requires that we come,

Secondly, To take a view of the inſide, to gaze no longer upon him in Maſquerade, but to pluck off the vizard, and behold the real face, and then we ſhall ſoon and plainly ſee, how cunningly theſe words are packed together, and how full of ſubtil wicked deſigns; which being done, I ſhall endeavour to extract ſomething from them, for our good and inſtruction.

1. What is the obligation or inducement he hath to ariſe ſo early, to attend the Gate ſo diligently, and careſs every ſtranger he never ſaw before ſo complementally? Will a man be a ſlave for nothing? or make it his buſineſs in a City to riſe aſſoon as light every morning, on purpoſe to bid people, Good morrow? The beſt face he puts upon it, is his advice, to ſee thy matters be good and right; and what is this for, but to impoſe upon the ignorant and credulous? to inſinuate his honeſt hearty kind-

neſs,

neſs for juſt cauſes and Complainants: with this tool he cunningly works himſelf into the affection and good opinion of the inconſiderate well-meaning Vulgar, who he believes will conclude; Certainly this man is both juſt and good himſelf, that thus adviſeth other men to ſee their matters are ſo too. I grant this advice looks well enough if but nimbly glanc'd at, and away: But now ſuppoſe a man amongſt us, ſhould be obſerved to make it his buſineſs in the ſtreets, at the *Exchange*, or in *Weſtminſter-Hall*, daily to exhort every man he met, to be good, honeſt, juſt, to fear God, to be religious, not to ſteal, rob, or injure any man; ſhould we not pronounce ſuch a man, if not mad, to be a deſigning knave, or a ſilly impertinent fool? or ſhould we not rather abhor, than follow him? for though this advice be good in it ſelf, yet implicitely it doth uncharitably ſet up himſelf above others, and tax all for ill and unjuſt, or would be ſo, did he not thus beſtir himſelf to prevent it.

2. As for his information, That there is no man deputed of the King to hear or do juſtice; though hereby he ſeems to commiſerate the poor mans caſe, yet he offers him no help, as to imploy his intereſt at Court, to bring on his

Cauſe, or him to Audience, only fills him with diſcontent and deſpair, and at the ſame time treacherouſly wounds his King by ſo ſmart and baſe a reflection on his Government, incenſing the People againſt it, to ſee themſelves thus abuſed without remedy. So 'tis plain, the deſign was rather by diſcontents to inrage, for compaſſing his own ends, than to do any real ſervice, by informing them any thing for their good (though they would not ſee it.)

3. As to his wiſh (for a remedy) *Oh that I were made Judge in the Land*! Is this all he can, or will do, to wiſh he were what he is not, nor never like to be; for his own merits (being a Robber and a Murderer) can't recommend him, and the King hath no inclination to make him a Judge, for he lately baniſht him his preſence; how can he hope for what he wiſheth, unleſs we rebel and ſet him up? 'Tis plain he begs help from us, but offers none; he will firſt be paid, and have all in poſſeſſion, and we muſt live upon hopes. How ridiculous would this look in its parallel, *viz.* ſhould a rich man beſpeak every Beggar he met, thus, Oh that I were made a man of a million a year, that every poor man in diſtreſs or want might

might come unto me, and I might relieve, or make him a Gentleman, but never parts with one penny to any one, nor promiſes, until ſuch time as all the Beggars in the Country had rebell'd to thruſt him into a million of other mens Eſtates, in hopes this good mans deſign is only to enrich them with what they have got for him, and to be at laſt the only Beggar in the Country himſelf.

4. As to the univerſality and extent of his kindneſs, *That every man might come to me, and I would do him juſtice.* Thus he beſpeaks every man he meets, both Plaintiff and Defendant; for knowing every man thinks himſelf in the right, he hopes they will conclude (as in truth they did) that he intends that no body ſhall be overthrown in a Cauſe when he comes to be Judge; but both ſides, he that is in the right, and he that is in the wrong, ſhall carry the Cauſe; the Conqueror and the Conquered ſhall both gain by the conteſt, and triumph together; this is plain from that, notwithſtanding his large offers to every one: He never durſt undertake the relief or Patronage of ſo much as one juſt cauſe or perſon, for fear (no doubt) of diſobliging his oppoſite, and ſo hereby making as many Enemies as Friends,

he got no ground; if by making one he marred another, he needed multitudes, and therefore muſt fiſh with an univerſal bait, but deſigned to ſerve no body but himſelf for all his ſpecious pretences; as *Judas*, *Why was not this Oyntment ſold for much, and given to the poor, not*, ſaith the Text, *that he cared for the poor, but he had the bagg, and was a thief*, and knew, if upon this charitable pretence it had been ſold, the money muſt have been put into his bagg, and then he could have ſtoln out more for himſelf than ever he deſigned for the Poor. Beſides, the very wiſh it ſelf, had there been nothing elſe in it, argues,

John 12. 5, 6.

1. His arrogance, pride, and folly, in having ſo great an opinion of his own worth, and thinking himſelf ſo deſerving, or duly qualified, to make a Judge beyond any man elſe; he might more modeſtly have wiſhed, Oh that we had other or better Judges! rather than commend no body to it but himſelf.

2. His envious and malicious reflection on all the Judges of the Land, as though not one of them could, or would do juſtice, or might it ever be expected from any other, make who they would Judge, unleſs he himſelf were the man, that the people might come unto him for

for it. Thus by theſe artifices he makes himſelf abſolutely neceſſary for their good, and inſinuates with the people: whereas Judges have uſually too much buſineſs to ſpend time in impertinent queſtions, and more gravity than to waſt it in fawning and complementing thoſe that come before them; neither having any baſe intreaguing deſign to carry on, by inſinuating with, or perverting the people, rather bend themſelves to the merit of the Cauſe, ſo as with good conſcience, according to law and equity, to give diſpatch. Of this he makes his advantage, as though it were their churliſh moroſe tempers, and unjuſt inclinations, not to give things their due hearing; and therefore ſaith, there is none to hear, and offers himſelf as the remedy, foreſeeing the People would conclude thus, This great Man, who without the leaſt obligation, but purely out of juſt principles, good nature, and an overkind heart, thus readily condeſcends ſo familiarly to diſcourſe the very meaneſt, and queſtion us about our welfare, as deeply concerned for it, with what mildneſs and moderation would he hear cauſes, and with what equity would he determine, were he what he wiſheth (for our ſake) and would to God he were, and we were ſo

happy

happy as to have ſuch a Judge in our days. Though enough hath been ſaid, yet to omit nothing of moment in ſtating and clearing this caſe, intending to make ſome good uſe of the whole circumſtance; if we conſult the *Targum* and *Arabick*, we ſhall find theſe more plainly paint out the man, and his fallacious ſubtilties. The *Targum* is rendered thus, *Verſio Chaldaic.* *Vide ut ſermones tui ſint recti, ornati, & bene compoſiti*; See, take heed you tell your tale wiſely, that your words are ſmooth, neat, rhetorical, and cunningly framed; for though there are none deputed to hear, ſo as to do juſtice, yet there are that will quickly hear ſo as to trap and catch at any thing to oppreſs and abuſe you, *making a man*, as the Prophet complains, Iſa. 29. 21. *an offender for a word.* So 'tis plain he is not ſo much concerned for the merit of their Cauſe, good or bad, as to inſtruct them in a knaviſh, neat, or cunning management. The *Arabick* verſion is tranſlated thus, *Videtur mihi, ſermones tui boni & recti ſunt*; It ſeems to me very plain, by the account given, that your matters are very good and right: Would to God (for thy ſake) I were a judge in this very caſe (ſaith he to every one); and no doubt each man wiſhed back again, Would to God he were, and our buſi-

neſs

neſs had been preſently decreed to our minds; but the miſery is, though it be ſo plain, that he and every body elſe be in the right, yet there is no hopes that any one man can have right done him, unleſs he were Judge in the land. Therefore the next thing to be enquired into, is the ground or truth of this pretence; for indeed, if the King and Government had been ſo degenerate and remiſs, as to depute no Judges, or take no care for the due adminiſtration of juſtice, but leave every man to do what ſeems right in his own eyes, and to abuſe each other at pleaſure, the people had been in a ſad caſe. Whether true or falſe, is eaſie to infer from the conſtitution of the Jewiſh Government, which, according to their moſt Authentick Writers, as *Philo Judæus*, and *Joſephus*, and partly from the Scriptures themſelves, may be affirmed to be as follows.

There were always amongſt them two diſtinct Courts in being:

1. In matters ſpiritual or ceremonial.
2. In matters civil or criminal.

Of both theſe we read, 2 *Chron.* 19. 5, 8, 11. *There were appointed through all the fenced cities of Judah and at Jeruſalem Judges of the chief fathers of Iſrael: And in cauſes ſpiritual for the Lord,*

Amariah

Amariah the High Prieſt was chief: And in cauſes criminal for the King, Zebadiah was chief. Indeed in both Conſiſtories there were two looked upon as chief.

Firſt, In the Civil Court, there was one they called Naſich, Lord Chief Juſtice, and another called Ab Beth Din, the Father of the Senate

נָסִיא
אב בית דין

Secondly, In the Eccleſiaſtical, there was the High Prieſt and his Sagann, or ſecond High Prieſt.

Theſe Civil Courts the Rabins divide into two ſorts:

1. The Sanhedrin Gedola, the Superior.
2. The Sanhedrin Ketanna, the Inferior.

גדולה
קטנה

The greater conſiſting of ſeventy, that was ſix out of each Tribe, except *Levi*, who named but four, did receive appeals, but from them was none: and this form of Government, with laws and rules to act by, was firſt delivered by God himſelf to *Moſes*, and by him conveyed down to the Iſraelites, *Numb.* 11. 16. *God ſaid unto Moſes, chuſe me ſeventy men of the Elders of Iſrael to judge and bear part of the burthen with thee*; for in the beginning *Moſes* was wont to judge all himſelf, until *Jethro* his Father-in-Law obſerving the trouble and difficulty,

culty, adviſed him to chuſe able men out of all *Iſrael*, to judge the People at all ſeaſons in ſmaller matters, and only bring the more difficult to him, *Exod.* 18. 11, 25, 26. Now this form of Government, and the Authority of this Court, was long before there was any King in *Iſrael*, and continued under them, and alſo in times of vacancy, until at laſt *Herod* pulled it down to ſecure himſelf, as *Joſephus* teſtifieth. So then, it would have been ſo notoriouſly falſe to tell the people there were no Judges deputed, that every one knowing the contrary, could have given him the lye. Therefore the Hebrew Text it ſelf may here give ſome light וְשָׁמַע אֵין־לְךָ מֵאֵת הַמֶּלֶךְ which ſtrictly rendered I take to be thus; There is none from the King that will hear thee: that is, Begin at the King the ſupreme Judge, and from him downward to the loweſt, complain, but there is not one that will hear thee. Poor Souls! you are come hither with your complaints to ſeek redreſs; your caſe is ſad, I pity it, and would help, but cann't: we have a King ſo negligent and careleſs of his Subjects, that he neither minds them or juſtice; and there are Judges too, 'tis true, ſuch as they are, ſuch as the King hath made, like himſelf, no good is

Joſeph. lib. 14. cap. 17. de Antiqu. Jud.

to be expected from either, for neither he nor they will ſo much as hear a man, much leſs do him juſtice. For *hearing* being but the firſt ſtep in order to juſtice, perſwade any man that hath a controverſie, there is a Judge that will not hear what he ſaith, he will preſently conclude, no juſtice can be hoped for from him. Now that this ſuggeſtion, That there were no ſuch Judges as will hear, is as falſe as the former, *viz.* That there were none at all deputed, will appear,

1. From thoſe qualifications required in their Judges, and by which they were choſen.

2. From the King himſelf, then Reigning, who confirmed them.

1. From the qualifications by which their Judges were choſen, which we may read, *Deut.* 1. 17, 18. and *Exod.* 18. 21. That they ſhould be *men of wiſdom, men of underſtanding, integrity, courage, fearing God, hating covetouſneſs, without reſpect of perſons.*

The Jews had added many more, as

Firſt, That they ſhould be skilled in the ſeventy Languages, ſo as to need no Interpreter for any perſon brought before them.

Secondly, That they ſhould not be Eunuchs, becauſe ſuch are naturally cruel.

Thirdly,

Thirdly, That they ſhould be Fathers of Children, becauſe ſuch are like to be merciful.

And for the due obſervation of theſe rules, and continual ſupply of ſuch men to make Judges, there were ſtill brought up amongſt them thoſe they called *Talmidi chacamim*, ſcholars of the wiſe men, out of which they were choſen. תַּלְמִידֵי חֲכָמִים

2. It appears from the King himſelf, who deputed thoſe Judges; for if he appear to be ſuch a one, as in all probability did elect by theſe rules, it puts it out of all controverſie, that there were not only ſome deputed to hear, but that they were ſuch as would hear, and decree Righteous Judgment. We may know then,

1. That this King was *David*, a man of Gods own providing; *I have found David my Servant, with my holy oyl have I anointed him.* God miraculouſly ſet him up, and ſo preſerved him all his days; he gave him his hearts deſire, prevented him with his bleſſings of goodneſs, laid Honour and Majeſty upon him, made his own ſtrength to become this Kings ſalvation, ſet a Crown of Gold upon his Head, aſſerted his Cauſe, protected his Perſon, ſcattered his Enemies before him, and made his Throne for Righteouſneſs and Judgment, a Type of 1 Sam. 16. 1, 12. Pſal. 21. 2, 3, &c.

the Throne of the Son of God, as *Iſa.* 9. 7. *He ſhall ſit upon the Throne of David, and upon his Kingdom, to order it, and to eſtabliſh it with judgment and with juſtice from henceforth for ever,* &c. He was ſo encompaſſed with Gods favour, that he racks his invention to find out ways to make all grateful acknowledgments; *O what ſhall I render unto the Lord for all his benefits towards me*; for theſe as a Prophet, as well as a King, he made the praiſe of his God to become glorious, having ſung many a rare Anthem in his *Iſrael.* And his God was pleaſed again ſo to accept of his ſervices and perſon, as to record it in his Book as a memorial of him for ever, that *he was a man after his own heart, one that regarded his word more than his appointed food, that made his law his delight, whoſe ſoul abhorred violence, oppreſſion and injuſtice, that his ears were ſtill liſtening to the cry of the diſtreſſed, the poor, the orphan and the widow, and would not ſuffer a ſlanderer, lyar, hypocrite or wicked perſon to ~~come~~ dwell within his houſe, or come near him.* In ſumm, he had all the ſignals of Gods ſpecial favour and approbation; and ſince he had, let him anſwer that can.

Queſt. Is it probable, indeed is it almoſt poſſible, that ſuch a King ſhould either depute

no

no Judges, or ſuch unjuſt ones, as he is charged? Upon what abſurdities will treacherous, deſigning men run themſelves, to compaſs their ends, in hopes the multitude either cannot or will not ſee it, or find them out!

Theſe things premiſed, here follow two Wonders, ſcarcely to be believed.

The firſt Wonder is, That it was poſſible there could be a man found, under ſuch a Kings Reign, ſo Brazen and impudent, as to ſtand in the King's Gate, and tell the people ſuch notorious Lies; as, That the King had deputed no Judges, or, if any, they were unjuſt, ſuch as would not hear; when every one muſt or might know to the contrary, would he give himſelf the trouble of enquiry!

The ſecond Wonder is the greater; which is, That the People ſhould know, that they had moſt excellent Laws, even ſuch as God himſelf gave; moſt upright Judges, qualified as God had directed; the beſt of Kings, one of God's own electing and crowning: and yet could poſſibly be withdrawn from their Duty to God, and natural Obedience to their King, by ſuch hypocritical methods, ſuch falſe and ridiculous pretences!

Queſt. But you'll ask, Did any heed, believe, or follow him?

Anſw. Yes, Multitudes: For (2 *Sam.* 15. 6.) by this courſe he ſtole away the hearts of the men of *Iſrael*; not a man now and then, here and there; but almoſt all he met with. The reſult is, The people are ſuddenly up in Armes, to make this man greater than he wiſhed to be, that is, a King inſtead of a Judge: though it was notoriouſly known in *Iſrael*, that he had committed ſuch execrable crimes, as deſerved Death by their Law: for, firſt, without any cauſe, he wickedly ſet on fire his Neighbour (and intimate Friend) *Joab's* Corn-fields: ſecondly, in pretence of kindneſs, invited his Brother to a feaſt, and having firſt made him drunk, then barbarouſly murthered him at Dinner. Yet theſe glib pretences for Juſtice, and what a good Country-man he was, drown all; and in deſpight they make him a Judge, and King too.

2 Sam. 15. 10.

2 Sam. 14. 30.

2 Sam. 14. 28.

Queſt. And what did he then? (at what rate had every man Juſtice done him?) The firſt memorable act we read of him, is, That he took ten of his Fathers Concubines, (a crime next to Inceſt, and horribly baſe in the ſight of all men) and brings them to the top of his

2 Sam. 16. 22.

his Houſe, and there lies with them before all *Iſrael*, that they might ſee, know, and atteſt it; thus glorying in his ſhame!

The ſecond is, How extremely well pleaſed he was, and hugged the man for it, that adviſed him to ſet upon his own Father by Night, and kill him; and then preſently plots how to put it in Execution. The next News is, He and twenty thouſand men, of his Setters up, are ſlain in Rebellion. 2 Sam. 17. 2, 4. 2 Sam. 18. 7.

This is the man now made a Judge, that every man might have Juſtice; and this is the Juſtice done every one that made him ſo. He had his wiſh, and they had their wages. He is made a Judge; and the Juſtice they had was, they are all (hanged) executed before tryed, condemned, or ſo much as heard.

In the next place, what are we concerned in all this? and of what uſe may it be to us? The Wiſe man tells us, There is no new thing under the Sun; but what hath been, is now: and therefore from what hath been, we may conclude what is, and ſhall be. Eccleſ. 1. 9. & 3. 15.

1. Then hence we may obſerve, The methods men were wont to take to diſturb Governments; and compare them, and their conſequences.

2. We

2. We may hence learn, How to arm our ſelves againſt ſuch like ſubtil, inſinuating Pretenders, or pretenſions; ſo as not to be taken with, or deceived by them.

3. From the dangerous conſequences of abuſive reflections on Governments, Judges, and all in Authority, may take warning to watch againſt; ſo as early to ſuppreſs all ſuch.

4. Good caution for all Judges and Miniſters of Juſtice, that they give no juſt cauſe to any to make true complaints of the Government, through their neglect in the due Adminiſtration of Juſtice.

5. Encouragement to go on, to eſtabliſh the Kings Throne in righteouſneſs and in judgment, to the ſhame of all ſuch traducing Pretenders, and the quiet of their own Conſciences, in the faithful diſcharge of their truſt and Duty to God and the King, notwithſtanding the baſe reflections of factious men.

Of all theſe in their order.

1. Then hence we may obſerve the methods diſcontented men take to diſturb Government, and promote Rebellion. This Politician in the Text ſpeaks not one word of his being baniſhed the Court, ſent down to *Geſhur*, and forbid the Kings Preſence; 'tis only

2 Sam. 14. 24.

Reformation

reformation and juſtice that move him. Thus deſigning men ſtill cunningly hide the diſloyal treachery in their hearts, their ambitious deſigns, their diſguſts and diſgraces at Court; their diſcontents for miſſing places of truſt, command, profit or honour, under the vizard or fair-faced pretences of Religion or Juſtice; they are only concerned as Patriots of their Country or Religion; either they can't bear that Atheiſm, Irreligion and Prophaneneſs, which they ſee abounds; or not that Oppreſſion, injuſtice, and Arbitrary Power they fear is ruſhing in upon us. Thus ſilly Souls are taken, believing the men really to be, what they look like, not ſo much for themſelves, as us, our Religion, and Country. Whoſoever deſigns to bring a Government to confuſion, muſt conſider, it being more than one mans work, what the proper expedients are to captivate a multitude; and theſe are eaſie to hit on, if we conſider, that the moſt part of men are the worſt, of unſettled minds, greedy of new things, uneaſie in their condition, coveting change; the poor in hopes of being made rich, the baſe, honourable; all in hopes of ſomething new or better; which, unleſs a Nation be turned upſide down, and all things hurried

into confuſion, they ſee no hopes of obtaining, and therefore deſire it. Thus are the multitude prepared matter ready to receive ſuch impreſſion, as ſubtil deſigning men think it their intereſt to imprint, eſpecially if their ſtamp hath but the lovely pictures of Juſtice, Reformation and Religion, ſo fairly and artificially graven on it; as this counterfeit can never be diſtinguiſhed from the real, unleſs by a very critical and judicious eye, and that by ſome ſecret, yet ſure Characteriſts, that truth is ever wont to carry about her; which, though not ſo obvious to all, yet are diſcernable enough to any that hath not a mind, or 'tis not his intereſt to be deceived. And as for Religion, it may ſeem ſtrange at firſt, that this cunning States-man had nothing to ſay about it to incenſe the People, it being the main engine and grand maſter-piece of the craft now a-days; for that miſcarriages here are of more fatal conſequence to all, than thoſe in the State, which reach but our body or welfare for a little time in this World; but corruptions and error in Religion, may ruine both Soul and Body for ever: beſides, it is not ſo univerſal an incendiary as Religion, becauſe in the State, men being of very different intereſts,

reſts, they are proportionably concerned, ſome more, ſome leſs, but here High and Low, Rich and Poor, from the Throne to the Dunghil, all take themſelves to be equally concerned, having a Soul of equal value at ſtake, and in danger to be loſt, as they are told, unleſs timely prevented; therefore if it can be inſinuated, that the eſtabliſhed Worſhip is the way to final deſtruction, and their reformation the ſure way to everlaſting happineſs, it is odds, but the People will rather rebel than walk in the one, or be barred from the other.

This Engine well play'd upon a Government, ſo far exceeds all pretenſions of State-abuſes for ſubverting it, as the later inventions of Cannon, Powder and Bullets, exceed the old way of Bow and Arrow, or Roman Rams for battering a Fort; our Age can tell what mighty things it hath done, indeed what wonders was it like to effect amongſt us but t'other day, it juſtified that barbarous deſign of the Husbandmen in the Parable, which our Saviour condemned, *Mark* 12. 7. *This is the Heir, come,* ſaid the Husbandmen, *let's kill him, and the inheritance ſhall be ours.* This upon a Religious pretence went down glib, look'd not only prudent and plauſible, but Chriſtian, and

highly commendable: Come, ſay they, let's kill or depoſe the next Heir to ſupport and ſecure the Proteſtant Religion, and ſo Heaven and happineſs ſhall be ours: but not one word of the Inheritance, until he be killed; for that is to talk like ſilly Husbandmen, not States-men, who plainly know, when the Heir is killed, the Inheritance, Government, and all will be theirs of courſe. Thus it lookt well enough in this religious habit; and with what zeal and conſcience was it driven on to be effected! Surely this great Politician in the Text either did not know the force of this Engine, or wanted skill, or proper matter to play it on: It may be neither Perſons, nor Times, were diſpoſed, or too well fortified; if ſo, to what purpoſe is it to waſte Cannon-ſhot to batter a Mountain? Cunning men ſail with Wind and Tide, and drive what will go: And in truth, the Caſe was thus in his days: For the Rules and Rites of their Religion and Worſhip were but lately delivered; beſides, that was an Age of Prophets, who could, and did demonſtrate by famous Miracles, That their way of Worſhip was of God's own Inſtitution, alſo the High-Prieſt having the Ephod with the *Urim* and *Thummin* on his Breaſt-plate,

plate, might but put it on and conſult, and receive immediate Anſwers from God himſelf in doubtful Caſes. So nothing here could be controverted, until after the Prophets Death; in a long tract of time, wicked men, by their falſe traditions, had corrupted this pure Fountain. So this being no Age for that, he omits it; it might now have marr'd all. But we, upon whom the ends of the World are come, at ſo great a diſtance from the Fountain, the Prophets and Apoſtles; as theſe foretold, we find, that *Seducers have grown worſe and worſe, bringing in damnable hereſies, teaching Doctrines of Devils; proud, high-minded, ſpeaking evil of Dignities*; abuſing Religion for compaſſing their own ends, and *under pretences* of it, and *long Prayers*, (Zeal and Conſcience) *devour Widows houſes*, divide Kingdoms, ſet Nations in a flame, and whatſoever elſe is deſperately wicked, if a Faction or intereſt may be promoted by it. So that now, in ſuch times as ours, it's found of ſingular uſe. But becauſe the Politician I am ſpeaking of, paſſeth it by, ſo ſhall I; having only conſidered his Reaſons for omitting it: and ſhall therefore go on to ſpeak farther of that prepared diſpoſition and propenſity of the multitude to rebel, or be eaſily prepoſſeſ-

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ſed and biaſſed againſt their Governours, upon the ſcore of pretenſions made of abuſes in their Civil concerns: Becauſe no Empire in the World can have Riches, Honours, Offices and Promotions enough to oblige all, indeed but very few in compariſon of thoſe that muſt miſs them; hence it often falls out, that for every one that is promoted, two or three Competitors, ſometime a multitude, are diſobliged, and filled with revengeful diſcontents, as thinking themſelves the more deſerving, believe injuſtice was done them; and therefore are ever after ready, on all occaſions, to blow the flame, if not to kindle it. Is it almoſt credible, that even by the exacteſt meaſures of Juſtice in a Kingdom, often more are diſobliged than engaged? yet ſometimes ſo it is. For you ſhall ſcarce hear a man diſcourſe of his concernment in a Tryal, who loſt it, but that he is very peremptory in it, that injuſtice was ſome way done him, either the Jury was pack'd, or his Councel did not faithfully act their part, or ſome Witneſſes were forſworn, or ſome not called, or heard ſo fully; but to be ſure the Judge never fails to be in the main fault; if he were not bribed or biaſſed, then 'twas becauſe he had not over-ruled all, and decreed quite

quite contrary to all reaſon, equity, Law or evidence: And at the ſame time his Oppoſite ſcarce thinks himſelf obliged for that Juſtice done him; but knowing it was his Right, ſays, they did their Duty; or it may be thinks the Cauſe was examined too far, and the Judg was too buſie in asking Queſtions, or carryed himſelf with that indifferency, as though he had a mind to do injuſtice; but 'twas ſo plain, that for ſhame it could not be.

Theſe are the difficulties Judges and men in Authority labour under, the cenſures they are liable to, do what they can; of theſe unreaſonable humours and different tempers of men, the intrieguing, factious Politician makes his advantage, whiſpering the people by cunning hints, ſubtil diſcourſes, diſloyal factions, flying Pamphlets, That the Governmeut is degenerate, Judges are corrupted, or made for the purpoſe, ſuch as will not hear, or do Juſtice; Juries are packt, falſe Witneſſes ſet up and encouraged, the beſt and moſt deſerving are turned out of Places of Truſt, men of looſe Principles put in, good men oppreſſed, the ill countenanced, Property is invaded, all things become arbitrary, or tending towards it; *O Tempora! O Mores!* is the Cry. Indeed, how impudently

impudently of late, by this ſort of men, hath the Juſtice of our Nation been affronted and abuſed, who have vaſtly outdone the man in my Text, charging the Government with promoting the Blemiſh of the Bar to ſit on the Bench, Judges for conſulting, if not conſpiring together, and Sheriffs for Packing Juries to take away the Life of the Innocent; indeed, for barbarous cutting mens Throats in Priſon, without Condemnation, *horrendum nefas*! though nothing in the World more plain, than that they did it themſelves. And as for Religion, the Lord have mercy upon us, 'tis miſerably corrupted, juſt rooting out to make way for an Idolatrous and falſe Worſhip, when as that all the ways in the World, conſiſting with Conſcience, Honour, Juſtice, and the rules of true Religion it ſelf, have been offered to ſecure it: but nothing will ſerve, unleſs the People can be perſwaded, that the King and his Council ſpend their time in conſulting together how to root out the true, and introduce a falſe way of Worſhip, as though they were deſperately and maliciouſly bent to poiſon themſelves, ſo as they might but damn all their Subjects, on purpoſe to become eternally miſerable all together. Did

not

not they, good, pious, publick-ſpirited men, as lovers of their Nation, beſtir themſelves to maintain Juſtice, ſupport ſinking Religion, and ſave the Peoples Souls; and yet to incenſe the more, tell them after they have done all, at laſt, They are like (quickly) to be juſt ſuch Subjects as they are in *France*, that is, Slaves; and juſt ſuch Chriſtians as they are at *Rome*, that is Superſtitious Idolaters. The Summ total is, poor Souls, poor Subjects, poor undone loſt Kingdom, ruined Church!

Queſt. Well, but what remedy? is there none?

Anſw. Yes, one at hand, or all this labour were loſt; down with the Government, off with this King, out with theſe Judges. And what then, *Oh that we were made Judges in the Land*, which we? how many are there of them? why, we ſix, *Oh that we ſix were made Judges, or might depute all the Judges in the Land, that every one who had any ſuit, or cauſe, might come unto us, and we would do him juſtice.* The man in the Text wiſhed, *Oh that I!* he ſeemed to arrogate too much to himſelf, to aim at, or wiſh for all; therefore more plauſibly, and with more ſeeming modeſty theſe wiſh, Oh that we ſix, though in truth, not a man of the ſix but graſped at three times as much as he; if

we conſider that the King of *England*'s Dominions now, are twenty times as large as the King of *Judea*'s were then. Yet notwithſtanding all, ſo univerſal is this Bait, all having a kind of natural concernment for Religion and Juſtice, that without ſearching into the truth of the pretence, the ſimple turn in hither, and the Fool is taken in the Trap.

2. Since ſuch are the methods and ſtratagems of unreaſonable and diſcontented men, we may hence take warning ſo to arm againſt, as we may never be deceived by them. Let them frown, or let them flatter; let them ſay, or let them do, as their Politicks prompt; we may rationally conclude from what hath been, what is like to be; from what this kind of men did when they ruled, and were Judges laſt, what they will do, did they rule again. Who was it that triumphed in binding *their Kings in Chains, and their Nobles in Fetters of Iron?* That by their Swords made our Cities and Fields drunk with the bloud of the ſlain? That by Impriſonments, heavy Fines, Decimations and Sequeſtrations, racked in pieces thoſe who, out of good Conſcience, in obedience to the Law, did fear God, and honour the King? Who was it, that under pretence of purifying our Religion,

Religion, polluted our Temples, converting ſome into Stables; and in deſpight of our Saviour, who whipped out the Money-Changers and Sellers, and overthrew their Tables, placed them all in again, and would make his Father's Houſe a Houſe of Mercandiſe? That under pretence of ſetting up Preaching, to preach down *Rome*, her Superſtitions and Idolatries, (which we hope that God in whom we truſt will ever ſave us from) had almoſt preached down Prayers, Sacraments, Unity, Love, Charity, Obedience, and other the more ſolid, eſſential and practical parts of Chriſtianity; making the very Eſſentials of all Religion to conſiſt in a multitude of Words, no matter how impertinent, if vehemently pronounced, with whines and tones, according to the Dialect? By theſe methods Diviſions were fomented, Factions flouriſh'd, Sects multiplied, even Chriſt himſelf was divided; one crying, He is here, another there, and our *Sion* lookt like *Babel*, and *Jeruſalem* was made a Heap. Who was it, that under pretence of Liberty of the Subject, ſet up the Servant to command his Maſter? That placed the Souldier and the Beggar in the room and Eſtates of the Rich and Honourable? Pſal. 71. 9.

That made the Orphan and Widow with tears to beg for that Bread which was really their own before? That cried up freedom from Burdens, Exactions and Taxes; but yet made, as *Rehoboam*, his little Finger heavier than the Loins of any that ruled before? That upon pretence of doing Juſtice, and governing according to Law, when he was what he wiſhed to be, only ridiculed our moſt excellent Laws, and ſcoffingly, as the Stories go, made undecent and filthy Rhymes of *Magna Charta* and Title of Right? That upon pretence of removing Arbitrary Power, bore down all Laws, and did all things at his pleaſure? Was it not him, and thoſe who, when made Judges in the Land, were to reform all? Are we not fairly warned by the example of this great Reformer of Judges in the Text, what he did when the people ſet him up? Are not all theſe, ſo lately amongſt us, ſmart *memento's*? Is it poſſible that Nations can be ruined over and over by the ſame methods, in ſo ſhort a time? and muſt it be our unhappy fate to be undone by them twice in one Age? The ſilly Bird, ſaith *Solomon*, when he ſeeth the Snare, will not be taken. Was it not a wiſe one for the Sheep in the Fable to ſend packing their Dogs,

1 Kings 12. 10.

Dogs, to be henceforth protected by the Wolf, upon his bare pretence, what kindneſs he had for them? Can we ſo eaſily ſuſpect the care and zeal of our true Lord and Shepherd for the good of his Flock, and ſo readily commit our ſelves to, or wiſh for the protection of ſuch ravening Wolves as idle diſcontented men, and expect Juſtice from them when we have made them Judges? Certainly, ſuch, if brayed in a Mortar, their folly will not depart from them.

3. From ſuch Examples and ſuch conſequences, Judges, and all in Authority, may take warning diligently to watch againſt, and early to ſuppreſs all ſuch. The more plauſibly and cunningly ill principled men ſhall ſlily reflect upon a King or his Government, the more danger. A little Breach, if not preſently heeded and repaired, may ſoon let in a deſtructive Deluge. The leaſt ſpark, if cheriſhed, is enough to devour the greateſt City. *Maſſaniello* at *Naples*, being but a poor Fiſherman, his ſeditious diſcourſes and reflections on the Government about their Jabels were not regarded: the reſult was, In a few days time he bore down all like a mighty Torrent before him. After *John* of *Leyden*, and *Knipperdolling*,

dolling, were permitted freely to preach at *Munſter*; the Rebellion ſoon ſucceeded, with the ruine of that City. Is it poſſible to conceive the power of a few railing, animating words againſt a Government? That *Venner* by them ſhould be able to prevail with thirty or forty men, to ſet upon the whole City of *London*, with hopes to ſubdue not only that, but the Kingdom after it! 'Tis common and natural for evil to take ſooner, and thrive faſter, than good; as in the choiceſt Gardens, plant of the beſt, water and watch night and day; yet Weeds will up, and ſo thrive, that without diligence, continually to be weeding out, they'll endanger over-running all the good Plants. By reaſon of the degeneracy of mens minds, 'tis almoſt the ſame in Nations and Kingdoms; ſow good Seeds, yet the evil one will interſcatter his Tares in the hearts of the Children of men: which out-thriving, quickly over-top the good Buds with the lofty Sprouts of pride, high-mindedneſs, *headineſs, rebellion, ſpeaking evil of Dignities, deſpiſing Government*, a Generation the Apoſtle warns us againſt, 2 *Pet.* 2. 10. and therefore ought to be the care of our Judges; having firſt rightly diſcerned between the good, and the bad; for which

Matth. 13. 25, 38.

Jude 8.

which end they are ſent forth to lop thoſe luxuriant branches, and cheriſh thoſe tender Plants of Quietneſs, Meekneſs and Obedience, which the Apoſtle calls *a Chriſtians Ornament*, 1 Pet. 3. 4. Thus *rooting out evil-doers, they may become an incouragement to them that do well*, 1 Pet. 2. 14. That the *wickedneſs of the wicked may come to an end, and the juſt may be eſtabliſhed*, Pſal. 7. 9. Rom. 13. 4.

4. Hence may be extracted good caution for all Judges, and others the Kings Miniſters of Juſtice, that they give no juſt Cauſe to any to make true Complaints of the Government, through their neglect in the due adminiſtration of Juſtice. If there are ſuch a race of men, as will maliciouſly and impudently invent lies to ſlander the beſt of Kings and Governments, ſuch as God himſelf miraculouſly ſet up and owned, and that without the leaſt Cauſe: How will theſe triumph and glory in it, have they the leaſt foundation of truth to build their ſlanders on? Know then, that every unjuſt Judge doth not only diſhonour his Maſter that ſent him, but does, as much as in him lyeth, to dethrone him, and ruine his Government. Not, that if our Judges are unjuſt, or the King had deputed none to hear, or none that would do Juſtice, that then it were

were lawful to oppoſe or revile: But admitting this to be true, which is really falſe, yet it may be abominably wicked to publiſh, or tell the People this truth. God hath diſcovered his ſevere diſpleaſure againſt ſuch, hereby aſſuring us, that he allows not all truth, at all times, in all circumſtances, to be ſpoken of thoſe whom he ſets up, and ſuch are Kings, for *by him Kings reign*. Memorable to this purpoſe is that famous Caſe of *Miriam*, it is left upon Record, and we are required to mind it, *Deut* 24. 9. *Remember what the Lord thy God did unto Miriam*; we read, *Numb.* 12. 8. the thing God did to her was, he ſmote her with the Plague of Leproſie, a high mark of his diſpleaſure, being one of the worſt, moſt naſty and infectious Diſeaſes, ſuch as debars one the Society of Mankind. Now what did *Miriam* to the Lord to provoke him, all the fault we read of, was her ſpeaking ſomething of *Moſes* that was very true; for ſhe ſaid, *Numb* 12. 2. *Hath the Lord ſpoken only by Moſes, hath he not alſo ſpoken by us.* Indeed *Aaron* was a Prophet, and *Miriam* was a Propheteſs, and God had ſpoken by them as well as by *Moſes*; it was very true, as we read *Micah* 6. 8. *Thou didſt ſend before thy people, Moſes, Aaron and Miriam*; where now is the fault?

Prov. 8. 15.

fault? why was ſhe thus plagued? why are we called upon to remember it? no doubt for *Moſes*'s ſake, who was the ſupreme Governour, and others after him: God will not ſuffer him whom he ſets up, to be murmured againſt, or leſſened amongſt the People, nor any compariſons to be made. God ſpake to her as well as *Moſes*, that is true; but that God ever ſpake to her in oppoſition to *Moſes*, or that ſhe might make her ſelf his equal, that is falſe. She might have told *Moſes* ſo, but not the People; for God made not the People Judges of *Moſes*'s Actions, but him of theirs: Beſides, what can this be for, but that the People might as readily follow and obey her commands as *Moſes*'s, which God would not have? So here is truth ſpoken to an ill end, and therefore muſt not be ſaid at all.

Ob. You'l ſay then, Muſt not Kings have truth ſpoken of, or to them, if there be an ill management of Government, and corrupt Judges about them; but ſmoothed up by falſhood and flattery?

An. God forbid that any thing but truth ſhould be ſpoken to, or of the King; and would to God, that the flattering lips, and the lying tongue, were ever removed as far from his

ear, as the Rebels treacherous head, heart and practices from his Perſon and Government; and that the faithful Counſel of ſuch as always ſpeak truth in ſincerity, may ever be with him; but abhor to ſpeak even truth it ſelf for baſe ends, as much as the Devils practice in publiſhing that Text of truth, *Deut.* 8. 3. *He ſhall give his Angels charge concerning thee*, to compaſs our Saviours breaking his neck from the top of the Pinacle, or tempting God. This telling truth, which men may call doing good, that evil may come, is as the doing evil, that
Rom 3. 8. good may come, whoſe damnation is juſt. It is not the appearing good or ill that makes or marrs an action, but its end and deſign. For *Judas's Hail Maſter* and *Kiſs* cannot juſtifie the treachery, nor *Joab's* kind ſalute, *Art thou in health, my Brother*, in the leaſt excuſe *Abner's* Murder;
Pſal. 141. 4. nor on the other hand, is it the *righteous mans ſmiting reproof that will wound, but be rather as an excellent oyl for the head.* This was the perfidious practice of the Politician we are ſpeaking of; he ſtands in the Gate to tell the people, in hopes his fair pretence would juſtifie his foul deſign. Is it their part to reform the King? if it had been true, Why had he not gone, and told the King, himſelf being an eminent Courtier

tier, and ſaid thus: O King, live for ever, let thy Throne be eſtabliſhed in righteouſneſs, and in judgment; Know, O King, that many of thy Subjects daily come up, and wait in thy Gates for Judgment; but there are no Judges to hear, or the Judges abuſe thy people by unjuſt Decrees: I pray thee hear the advice of thy faithful Servant, and let Juſtice be duely adminiſtred to thy Servants. But to ſtand in the Gate, and tell the people Tales of the King and his Judges; what is this for, but to render the King odious, his Government uneaſie, and inrage his Subjects?

It is eaſie to make application here to our ſelves. If there are miſcarriages in the Government, if their are corrupt unjuſt Judges, let the King himſelf know it, and let them ſtand or fall at their own Maſters Judgment, not the peoples. Why are Votes publiſhed for the peoples information? Are they ſupreme Correctors of all, that Appeals are thus made to them? However, this is no reaſon for any Miniſters of Juſtice to oppreſs the people, or give them any juſt cauſe of true complaints; any more than our Saviours foretelling that offences muſt come, is a reaſon for any man to give offences to fulfil that Prophecy, becauſe there is a

Wo be to that man by whom they come. So there is a *Wo be* to them that decree unjuſt Decrees, that oppreſs the Poor, the Orphan and the Widow, that turn Judgment into Gall and
Pſal 2.10. Wormwood, *Amos* 5. 6. and 6. 12. *Be wiſe now therefore, O ye Kings, and be inſtructed, ye Judges of the Earth, and take heed what ye do; for ye judge not for man, but for the Lord, with whom there is no iniquity, nor reſpect of perſons, nor taking of gifts,* 2 *Chron.* 19. 6, 7. And though the people may not dare to revile, or preſume to call you to an account; yet the King of Kings, whoſe Deputies you are, will exact an account of your Stewardſhip, when he cometh to judge the World in righteouſneſs, and the Nations with equity, and render unto every man according to his work; therefore in the interim, give no juſt cauſe to any, privately in Diſcourſe, or publickly by Pamphlets, to ſay, *Jam tandem Aſtræa, Cœleſtium ultima terram reliquit*; That Juſtice is fallen aſleep, that Mercy and Truth have forſaken us; That the cry of the oppreſſed is not regarded; That there is none deputed that will hear. For as Judges, ſent forth to judge the people, are ſet in more high and eminent ſtations, ſo the plainer marks to be ſeen and ſhot at; and what would be a ſmall,

ſmall, or no miſcarriage in others will appear great in them, eſpecially when amplified by ſuch Malecontents as would rejoyce to bring all to confuſion; who uſually are ſo critical-ſighted, as ſoon to eſpy a Mote in anothers eye, but gravely paſs by the Beam in their own, or their parties: ſo that if the occaſion be never ſo little, their cenſorious heads, their malicious diſloyal hearts, their reviling tongues, and inventive quills, are as their Magnifying Glaſſes, by which they are ready to ſhew the people their Governours defects. For the honour then of your Sovereign, the quiet and ſecurity of his Government, you will do well, if poſſible, to give no offence; but obſerving the Apoſtles advice, *Epheſ.* 5. 15. βλέπετε οὖν ἀκριβῶς, ſteer exactly between *Scylla* and *Charybdis*, ſo as we may neither ſink nor daſh; μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ, not as unskilful, fooliſh, but wiſe Pilots, to ſave our Veſſel, becauſe it is an evil, a tempeſtuous and a ſtormy time: Help, O ye Gods, or elſe we periſh. Pſal. 82. 6.

5. Hence matter of incouragement and ſatisfaction to Judges, and all other Officers and Miniſters of Juſtice, in the faithful diſcharge of that great truſt repoſed in them; neither to ſuffer the wild Boar of the Foreſt, nor yet the

the ſubtle Foxes to ſpoyl our Vine, but to give timely and home checks to the inſinuating pretences of ſuch ſubtle, deſigning, diſcontented and reſtleſs Spirits, as would by Plots upon Plots intreague us all into ruine and confuſion, making our Land to become a deſolation, in hopes to raiſe Palaces for themſelves out of the ruines; and in order to it, perſiſt in their ſecret methods and ſafeſt ways they can think of, maliciouſly, wickedly, falſely and ſlanderouſly to traduce the King (a ſecond *David*, as miraculouſly reſtored and preſerved all his days) the Government and juſtice of the Nation. Such there have been heretofore; Repiners you have heard there were at *Moſes*, for that let us remember what God did to *Miriam*: Slanderers there were of King *David* and his Judges, as in the Text; for that let us remember what God did to *Abſolom*. Men of like practices have of late been amongſt us; for that let us remember what God and the Juſtice of our Nation hath done to them. From
Heb. 4. 11. the whole let us all take warning, that none of us ſin according to their example; but let every one be excited in his place and ſtation, to ſet to his helping hand, to make up our Breaches, and heal our Diviſions. So your zeal

zeal for truth and Juſtice, for your God, your King, your Country, your Laws being evident to all, others may learn to go and do likewiſe. So your innocence and integrity, yea, the munition of Rocks will be your defence here, and become your Crown and Glory hereafter; ſo Mercy and Truth ſhall meet, Righteouſneſs ſhall bud forth and flouriſh: The Kings Throne ſhall be eſtabliſhed in Judgment, this Land ſhall become as a Mountain of Holineſs and Righteouſneſs, and יְהוָה שָׁמָּה *Jehovah Samah*, the Lord is there, may be written upon the Gates of our Courts of Juſtice. O let them proſper that pray and act for the Peace of *England*, ſaying, Peace be within thy Gates, and Proſperity within thy Walls; and without wiſhing for a new moulded Government, or other Judges, praiſe God for thoſe we have, for our King, his Government, his Judges as at the firſt, and his Counſellors as at the beginning. To this let all them that fear God, love the King, their Country and the Government, ſay *Amen*.

FINIS.